601 which of course is erroneous. By comparing and analyzing the Lolo kinship system and the concomitant interpersonal relationships and living conditions within this system, it becomes obvious that the Lolo have a paternal lineage. Patrilineal kin-
602 ship is the basic element in clan cohesion, and the clan village is the center of social organization. The Lolo, however, also maintain close contact with maternal kin, especially in the affinal relationships, where the custom of intermarriage for a number of generations results in multi-kinship ties. Hence apart from the members of the paternal clan, maternal kin form the group mostly closely related to ego's life.

601 The children of mother's brothers, who are ego's male and female maternal cousins, are all directly addressed according to their age order (see Appendix 1, "Lolo Terms of Direct Address," Table 4). Wives of mother's brother's sons are addressed by ego as elder or younger sisters, while husbands of mother's brother's daughters and ego address each other as elder or younger brothers. Ego and ego's brothers
582 have the priority of selecting mates from among mother's brother's daughters; similarly, mother's brother's sons also have priority in selecting their mates from among ego's sisters. In other words, the Lolo practice intermarriage between the children of a brother and of a sister, called "cross cousins" in English. Cross cousins and parallel cousins are two appositive terms. Children of elder and younger brothers are "parallel cousins" and so are children of elder and younger sisters, although they differ in Chinese terms. Children of elder brother and younger sister or those of elder sister and younger brother are all cross cousins, for which there is in the Lolo language a collective term, o zie a sa. This is in apposition to the term ma dzz gni mo, and the relationships they refer to are also opposite. In the former relationship, cross cousins
[582] have preferential marriage privileges, whereas in the latter, all brothers and sisters as well as parallel cousins are forbidden [34] to intermarry.

Cross-cousin marriage between the paternal and maternal clans is practiced generation after generation; consequently, the formation of kinship terms of address has been influenced by these marriage relations. Take, for example, the kin of the maternal grandfather's generation. The term of address for mother's mother is the same as for father's father's sister, which means that ego's maternal grandmother is probably also ego's paternal grandfather's sister. Likewise the terms of address for mother's father's [editor's emendation, originally, "mother's mother's"] elder and younger

836 While intermarriage between black and white Lolo is customarily prohibited, an illicit relationship between a black 564 Lolo male and white Lolo female is tolerated. The children 848 of such a relationship are called "yellow bones," that is, offspring of "black bone" males and "white bone" females. The "yellow bones" are accepted by neither the black nor the white Lolo, and their social position is quite precarious. It is similar to the position of the mulattoes, the offspring of the White and the Negro in America.

582 Secondly, marriage within a Lolo clan is prohibited. 614 All marriages have to be [50] sought outside the clan. This is called clan exogamy. In Chapter 2, clan organization has been described in detail. Through a single-descendant patrilineal family, the Lolo are able to preserve the unity of the clan groups mainly through clan exogamy. According to their tradition, brothers and sisters have a ma dzz gni mo relationship and no marriage is allowed between them. This kind of brother-sister relationship is extended to collateral branches to include father's brother's sons and daughters and eventually all the males and females of the same generation [who are descended from males] within the patrilineal clan, all of whom are strictly prohibited to intermarry.

593 Within the Lolo family, brothers and sisters both grow up under parental protection. Their relationship is affectionate but formal, and licentious behavior between them is absolutely forbidden. Although love affairs are quite common among the Lolo, a brother should not flirt with another girl in front of his sister. Similarly, a man is not allowed to flirt with a girl in the presence of her brother; otherwise her brother would beat him, and their quarrel, once stirred up, might lead to a clan feud. Male and female members of the 602 same clan, between whom marriage is prohibited because of 614 age-old traditions, usually behave toward each other in accordance with a formal code of propriety.

582 Thirdly, since the Lolo have to select their mates from within the same class but outside the clan, what kind of family group is the best from which to seek an ideal mate? According to Lolo tradition, the ideal marriage partner is ego's cross-cousin; hence there are numerous cases of cross-cousin marriage. In Lolo families, if a girl's paternal aunt has a boy and the boy's maternal uncle is the father of the girl, then the boy's family has priority in sending a matchmaker to negotiate for the girl's hand. For this reason the maternal uncle dare not marry his daughter into another family. Likewise, the son of a girl's maternal uncle has the